

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 7.—ENGLISH SOCIETY, SUMMARY—MORMON SOCIETY, INTRODUCTORY.

In the foregoing pictures, we have merely given several of many black scenes to be witnessed in English Society, and inadequately portrayed a small portion of the vice and misery which it develops. The subject is not by any means exhausted. Our embarrassment has not been from a lack of matter, but rather from the difficulty of making the best choice from an immense mass, and a fear lest too much should be given, and those who have followed us should be surfeited with disgust. Another disadvantage that we have laboured under is, the general unwelcomeness of hard truths, the offence which exposure gives to so many, and the resentment which those feel whose "corns" the "shoe pinches." Our apology to such must be—

First: We undertook to show English Society as it is, and to draw a comparison between it and "Mormon" Society; believing that, by the contrast, the latter would appear to a greater advantage. But we had a more important object in view than to flatter national, sectarian, or individual feelings, whether of "Mormons" or Anti-Mormons. That object was to present the workings and developments of two systems, that are to each other as the antipodes; to spread out the broad and radical errors of modern civilization,

and thus give the reason for the introduction of that divine system and social polity, in which the Saints are leading the way, and inviting the world to graduate.

Secondly: Our mission is to expose and rebuke the corruptions of modern Christendom. By showing how rotten are its systems, we hoped to make the honest dissatisfied with them; and to purge from their minds their unjust prejudice against "Mormon" Society, we have first drawn attention to the corruptions of "Gentile" society. This done, we would lead their minds to admire the motives that actuate the Saints; the healthful workings of their theological and social system, and the excellent quality of its developments.

Lastly: We are not responsible for the low condition of English Society, nor for the stubbornness of facts. Our aim has been to describe things as they are; and while endeavouring to be as delicate as the subject would admit, we have felt ourselves forced, as it were, into the witness-box, where we are sworn to "speak the truth, and nothing but the truth." Had our object been to flatter, or delight, instead of to undeceive and investigate, we should have taken a different subject. We would have painted a para-

dise; sketched the scenes of Zion triumphant; attempted to describe the glory of the redeemed—their emancipation from death and their eternal reign on a celestialized earth. We would have invoked the eloquence of angels; aimed to picture in the language of poetry, and borrowed grace and beauty from art. But such has not been our object. Nevertheless, we have realized that people do not like to be disgusted with themselves. A whisper of their deformities gives offence, and not less so because they feel its truth. They prefer to look into a glass whose deceptiveness flatters them with imaginary beauty.

In "Pictures of English Society," the City of London first appeared, with its inhabitants literally wallowing in misery and degeneracy. Then followed the social condition of the English working classes generally. Among them we saw that "women by the million" are "always" in distress; that to this class English Society is as a frightful precipice, over which they are ever in danger of falling and dashing themselves to pieces. *The Times* was introduced, pointing out the way by which they should escape. But though we looked upon an emigration out-let as good in itself, yet, *flight or ruin* seemed to us too much like transportation. Then to find how much that way was blocked up, looked like mocking misery; for the distressed "women, by the million," still remained, and the "horrible vortex of town profligacy" still drew them down. A bird's-eye view was then taken of what ought to be done to give the full horrors of English Society. Then, out of almost a countless number of the black class, came *one* "Nightly Scene in London." Following, appeared the "Sabbath in Liverpool," and in England generally; and we saw that it was made "a day of development of the accumulated vices of the preceding six." We then viewed the training for, and developments of sexual vice, and found that unlawful intercourse, seduction, whoredoms, adultery, prostitution, and the infamous traffic in young girls, were developed to a fearful extent by the English monogamic system. We had also intended to give several scenes from the pleasures and pastimes of the people; and from this source could be gathered subject matter for the blackest pictures, and none would be found blacker than those where the oppo-

site sexes came together. But our space will not admit it, and we fear lest we should surfeit our readers with disgust.

We are continually seeing newspaper placards, announcing in large letters "More Mormon Horrors," or similar advertisements. When our attention is thus attracted, we cannot help thinking that "English Society" is full of horrible scenes, and we presume that those who have followed us have, ere this, come to the same conclusion. But have we any aversion to the people of England, or to those of any nation? Most assuredly not. We admire much in the English character; though we have little admiration for any human systems, and a general dislike to modern civilization. Our sympathies are not given to national and sectarian prejudice. Such feelings are not according to the spirit of the Gospel. They lower man, dry up the freshness of his heart, and warp his intellect. They have grown with false systems, kept pace with man's degeneracy, and represent contracted notions of God's economy. But especially are they unworthy of a "Mormon;" for true it is, that that which is known as "Mormonism" will ultimately comprehend all things, all nations, and all lands. It has nothing less for its aim and scope. A "Mormon," therefore, is a citizen of the world, and a relative of all mankind—yes, a relative in the highest sense, as well as by blood, for he should be to his fellow man as a saviour. His country is the universe, his *party* the whole family of God, and his system and creed universal truth and right. We do not arrogate to ourselves to be of a superior race to other men, nor do we feel to boast in our own righteousness. But we have cause to speak loudly and confidently of the principles and system that we have espoused. We proudly offer them to the world as the true faith, the true social policy, and the true order of government. On the other hand, we war not against men, but against error, and false institutions, both religious and social.

Our investigation of English Society has not been to under-rate the English character, nor to charge the account of its corruptions against the people or their rulers. Those corruptions are the result of mankind having departed from God, and of English Society not having been

governed by the institutions of heaven. Neither are we among that class who believe in the innate depravity of man—that in his heart is planted evil and wicked dispositions. The very name of man has a charm to our ears. It reminds us of a time when he was created little lower than the angels, in the image and the likeness of God; and our minds are carried forward to a period when he will be redeemed from his errors, and the influences of corrupt systems. We see, however, that he has gone astray; that he has given way to sin; that his mind is darkened by error; his life warped by corrupt religions, and a vicious social state; that he is plunged into the depths of degeneracy. Such being the case, are we surprised that English Society will present us with black pictures; that the world bears so close a resemblance to hell? No. We are rather surprised that man has retained so much of his original freshness and primitive nobility; for though he is not innately depraved, it might be truly said that he is shapen by iniquitous practices, born into a state of sin, and educated for the vilest kind of life. That he is not altogether drawn down by the terrible whirlpool of religious and social corruptions, says much for his *innate nobility* of nature, and for God from whom he came. As low as mankind have fallen, we believe that they are immensely superior to the systems and influences at work in society. Oftentimes do Englishmen and people of every nation illustrate that the Deity within them is not eradicated, but only buried. By many a noble act do they assert the dignity of their birth—that they are the “offspring of God.” Those who charge all the corruptions of the world to the innate depravity of human nature, instead of to false systems and human errors, blaspheme against the Creator.

The religious and social institutions that have governed the world should be made responsible for their own developments, failures, and the condition of society. To charge the present state of things to the “innate depravity of man,” no doubt is very convenient to impostors, priesthood, and human governments and schemes. But the doctrine is as false in theory as its spirit is unjust. In substance it means—The world would have got on very well, and society have been a model of perfection, had not God made human

nature so bad, and implanted in man an irresistible disposition to evil.

We lay down the following doctrines, and hold them to be incontrovertible.

1st: Man in his primitive and undegenerate state is *innately noble*, and in the image and likeness of his Maker. His condition might be aptly illustrated by an innocent babe in the arms of his mother, who according to the course he takes will answer the question, “What will he become?” He has to be developed by training, experience, and age; and according to the character of the systems, principles, and influences to which he subjects himself, so will be his condition.

2nd: History and observation teach us that theocracy is not the form of government which mankind have submitted to; that though God has offered it to the world at various times by His servants and Son, the mass have rejected Him and His institutions. They have established social systems and religions of their own invention, or received them from Satanic sources.

3rd: Experience of six thousand years proves that uninspired man and human schemes are not equal to the stupendous task of governing a world, and taking it to happiness, immortality, and eternal exaltation. This impotency, and the religious, social, and political systems that society have submitted to, are chargeable for the present state of things.

4th: England cannot be a Christian nation, nor are its churches, bearing that name, the Churches of Christ; else Christianity has proved itself impotent and worthless. This is demonstrated by the fact, that those churches have had an immense machinery and influences at work in English Society for hundreds of years, and yet it is in the present condition. The following description of the “City” by *The Times*, from which we extracted so largely, in “Picture” No. 1, is strikingly illustrative of this:—“Yet there is no city in the world like the City of London for its religion and its charities. There is no English city so well churchied; so well clerried, so well bishoped, so well tithed, so well rated, so well charitied, so well armed with all the staff of long-established piety and ostentatious benevolence. Poverty, disease, and crime in this city are the material out of which whole classes are enriched. We have Unions to relieve them, hospitals to cure them, and clergy

to convert them. So well secured are the higher influences, that when a parish disappears, its church remains, and if there be no flock to tithe, the very soil and bricks maintain the pastor. There is no city in the whole world in which the aggregate expenditure for all the public purposes,—for government, for police, for charities, for schools, for churches, for clergy, for infirmaries and dispensaries,—comes at all near that of the city of London. Yet the result is the existence, and even fresh growth, in the heart of this metropolis, and within the favoured borders of the "City," of these physical and moral plague-nests."

5th. With such a state of things as exist in England, with "horrors" literally crowded,—compelled to resort to unions, charities, prisons, and a large army of police to make it as well as it is; its state lowest, and its moral and physical plague-nests most numerous where it has most "Christian" (?) machinery, and English society demonstrates that its religions are false and rotten, and its social system vice-making and victimizing.

6th. When we see in English Society a fearful amount of unlawful sexual-intercourse, prostitution, whoredoms, adultery, seduction, traffic in young girls, and a "horrible vortex of town profligacy" to draw down distressed females, we ask, under what system do these developments grow? The answer is, a monogamic one. Then logic, truth, and justice will decide that Monogamy is a cruel and vicious system!

We would like our opponents to fairly meet the above views, instead of asking us to believe the tree good that produces such fruits as English Society does, and treating us with nonsensical declamation against "Mormonism" and polygamy. We cannot understand the mystery of how monogamy can be the model institution, and produce such developments; nor how England can be a Christian nation and in its present condition.

It is evident that if "Mormonism" is the true religion, and embraces the true social policy, it will differ in genius and institutions from English Society. Were their systems and spirit the same, their developments would of necessity be alike. On the other hand, if Mormon Society and English Society represent the antipodes, it should not, therefore, be taken as a test that Mormonism is a false and

vicious system, but the reverse. That the former is antagonistic to popular religions, comes in contact with its feelings and prejudices, and teaches customs, theology, and social policy, opposite in many points to those of the latter, is in its favour. Obviously true doctrines and systems are dissimilar to false ones; and though "Mormonism" should not be what it professes, it is evident that when the truth comes, it will certainly be as unlike and antagonistic to existing creeds and institutions, as "Mormonism" is known and admitted to be. But, inasmuch as the religious and social systems of modern Christendom have *proved themselves to be false*; and inasmuch as Mormon Society receives a different order of things, and travels in an opposite direction, how can it possibly be other than the truth?

Now let us look at the fundamental basis of English Society and Mormon Society. The former does not profess to be founded on theocracy. Even its churches declare that such an order is "done away because no longer needed." The government of England is a secular one. It claims to be no other. Infidels and professing Christians, lawyers and men of various callings, quakers and sporting characters, laymen and divines, are mixed in beautiful confusion in the government of this Protestant nation, by common consent. In fact, not only is "English Society" not based on theocracy, but all classes and professions consider it an *exploded system*. On the other hand, it is known that "Mormon Society" claims to be founded upon it, and that its members advocate it as the true form of government, and the only order that can regenerate the world. We have seen what human institutions have developed, and the condition of a nation that receives not theocracy, neither in theory nor fact. English Society is itself witness that it has not the true religion and social policy. On the other hand, Mormon Society, professing theocracy, is at least founded upon the true theory.

Monogamy by its developments has proved itself to be a false system, and in doing this, it has indirectly demonstrated polygamy as the true one. We mean polygamy developed according to the laws of God. England has a perverted form of polygamy. Men in it have many women, while, in the trade of public prostitution, women get their living by having many

men. Therefore the failures of monogamy, and the fact that in the absence of the legitimate order, it is compelled to have recourse to a perverted polygamy, proves itself a vicious system, and that if there is any true order it must be found in an undistorted polygamic form.

Mormon Society having the correct systems, in theory, form, and practice, is based upon the right foundation. It remains for us to show in the following pictures, that its spirit and developments correspond. But let it not mistakenly be supposed we have to show that it has reached perfection, in order to substantiate our po-

sition that it has the true faith and right institutions. It must be remembered that "Mormonism" finds society almost in the lowest state of degeneracy, and that out of such society its members are first taken. Repentance and remission of sins is a work of the present, but full and complete regeneration of man and society is a *work of time*. In other words, progression and perfection is a *growth*. If we show a contrast favourable to "Mormon Society" against "English Society," and that the former is indeed travelling in the path of regeneration, this is all we have undertaken to do.

(To be continued.)

ORIGINALS OF THE BIBLE AND BOOK OF MORMON.

MANUSCRIPTS OF THE NEW TESTAMENT.

1st. *The Alexandrian Manuscript.*—This was probably made in the sixth century of the Christian Era. Cassimir Oudin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First, in 1628, by his ambassador, Sir Thomas Roe. It was written by the Monks for the use of a monastery of the order of Acæmets, i.e., *vigilant, never sleeping*. Its original text is no longer visible; written with uncial letters; no intervals before the words; it has been altered from the Latin version, and was written by a person who was not master of the Greek language. (The authority for the above is found in the writings of Cassimir Oudin, Wetstein, &c. &c., as quoted by Bishop Marsh, in his *Michaelis's Introduction*, vol. ii., page 185, and following.)

2nd. *The Vatican Manuscript*, noted 1209. This is said to be written in the sixth century. It was probably written by the Monks of Mount Athos; first heard of as being in the possession of Pope Urban the 8th. Deposited in the Library of Paris: some of the leaves are wanting; the ink, in some places, faded; the letters have been retouched by a skilful and faithful hand. (See Unitarian Editors of the improved version of the New Testament, and Marsh, *in locis*.)

3rd. *The Cambridge Manuscript*, or *Codex Bezae*. "Perhaps of all the manu-

scripts now extant, this is the most ancient."—*Bishop Marsh*. Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, in A.D. 1562. Beza himself owns of it, that it should rather be kept, for the avoiding of offence of certain persons, than to be published. It is deposited in the University Library at Cambridge: Uncial letters; no intervals between the words; is very ungrammatical. It varies from the common Greek text in a greater degree than any other. (As authority, see Unitarian Editors, &c. Bishop Marsh, vol. ii., page 229.)

4th. *The Clermont, or Regius Manuscript*, 2245. This dates from the seventh century. It was found in the monastery of Cluny, called Clermont, from Clermont in Beauvais, where it was preserved; thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It was deposited in the Royal Library at Paris. It is Greek and Latin; and contains the Epistles, but that to the Hebrews by a later hand; like other Græco-Latin Codices, the Greek has been accommodated to the Latin. (As authority, refer to Wetstein, Unitarian Editors, Professor Schweyhäusen, quoted by Bishop Marsh, vol. ii., page 245, *et circiter*.)

5th. *The Ephrem Manuscript*. This is said to have been written in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth

century. It is deposited in the Royal Library at Paris, and is in great disorder; there are many leaves lost; many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be *perhaps* deciphered by transparency. (See Unitarian Editors of the improved New Testament.)

6th. The manuscripts from which our present text was taken are not known. Their age or antiquity is entirely unknown. Up to the year 1749, they were deposited at Alcala, i.e., Complutum, in Spain. The Librarian sold them to one Toryo, who dealt in fire works, as materials for making skyrockets. (See Marsh's *Michaelis*, vol. ii., part i., page 441.)

Beside these, there are above twenty other manuscripts in large letters, of different portions of the New Testament; and some hundreds in small characters. It appears from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be composition of impostors, as late as the seventeenth century, for the purpose of foisting in favourite doctrines, and imposing on Christian credulity. The Montford and Berlin MSS. for instance. — *Marsh*, vol. ii., page 295.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

1. The Peshito, the most ancient Syriac version, brought into Europe, A.D. 1552; printed at Vienna at the expense of the Emperor Maximilian.

2. The Philoxenian, a later Syriac version, made in the sixth century, under the inspection of Philoxenus, Bishop of Hierapolis. Published at Oxford by Professor White, A.D. 1778.

3. The Coptic, in the ancient dialect of the Lower Egypt, still read, though it is not understood.

4. The Sahidic, in the ancient dialect of the Upper Egypt.

5. The Ethiopic, used in Abyssinia. First published at Rome, A.D. 1548, by three Ethiopian editors.

6. The Armenian, made in the fifth century. No genuine copies in existence.

7. The Persic; there are two of this class: neither very ancient; the one a translation from the Syriac, the other from the Greek.

8. The Latin, sometimes in distinction, called the *italic*. These very translations of the Greek text, as it stood in the most ancient manuscripts, were in general use in an age that precedes the date of any manuscript now extant.

9. The Vulgate is that Latin first corrected and published by the Monk St. Jerome, A.D. 384, by order of Pope Damasus, and by the Council of Trent pronounced authentic; so that no one may dare or presume, under any pretext, to reject it.

All the French, Italian, and Spanish Bibles that were published before the sixteenth century, were taken wholly from the Latin. — *Marsh's Michaelis*, vol. ii., page 7.

EDITIONS OF THE GREEK TESTAMENT.

1. The Complutensian Polyglot, so called from Complutum, the ancient name for Alcala, a Spanish University, and polyglot—*of many tongues*. Published at the expense, and under the management of the celebrated cardinal, statesman, and warrior, Francis Ximenes de Cisneros, the 22nd of March, 1520, by permission of Pope Leo X. Only 600 impressions were taken off.

2. A.D. 1516. Erasmus, at Basle, in Switzerland, published an edition, from a few manuscripts found in that neighbourhood; a second, a third, and, lastly, in A.D. 1527, a fourth, in which, to obviate the clamour of bigots, he introduced many alterations, to make it agree with the edition of Cardinal Ximenes.

3. A.D. 1550. Robert Stephens,* a learned printer, at Paris, published a splendid edition, in which he availed himself of the Complutensian Polyglot. It abounds with errors, though long supposed to be a correct and immaculate work.

4. A.D. 1589. Theodore Beza, successor to John Calvin, at Geneva, published a critical edition, in which he made use of Robert Stephens's own copy, with

* He first introduced the present division of the text of the New Testament into verses. — *Michaelis*, vol. ii., part i., page 527.

many additional various readings,* from fifteen manuscripts, which had been entrusted to the collation of Henry Stephens, the son of Robert, a youth of eighteen years of age.

5. A.D. 1624. Elzevir Edition, published at Leyden, at the office of the Elzevirs, who were the most eminent printers of their time. The editor is unknown. This edition differs very little from the text of Robert Stephens; a few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscripts. The reputation of the Elzevirs for correctness of typography, and the beauty of this specimen, raised it to the pinnacle—it was unaccountably taken for granted, that it exhibited a pure and perfect text. This, therefore, became the standard of all succeeding editions, and constitutes at this day the received text.

EUROPEAN TRANSLATIONS.

A.D. 900. Valdo, Bishop of Frising, caused the Gospels to be translated into Dutch rhyme.

A.D. 1160. Valds, Bishop of ———, caused them to be turned into French rhyme. We may guess how closely the original would be adhered to in these poems.

A.D. 1360. Charles the Wise is said to have caused them to be turned into French prose.

A.D. 1377. John Trevisa translated them into English.

The art of printing was discovered A.D. 1444; the first printed book in England was published by Caxton, A.D. 1474, the 13th of the reign of our Edward IV. Before this our countrymen, generally, must have been entirely ignorant of the text of Scripture.

A.D. 1517. William Tyndal made the best English translation of the New Testament, and was put to death for having done so.

A.D. 1611. The seventh, of our king James the First, that is, 246 years since, is the date of our present English translation; in the preface to which, the translators admit, that they themselves did not

* The number of the various readings is admitted to be at least one hundred and thirty thousand.

know whether there were any translation, or correction of a translation, in existence, in King Henry the Eighth or King Edward's time. The ground of objection adduced by the puritans against the Church of England Liturgy, to King James the First, at Hampden Court, was, that it maintained the Bible as there translated, which they said was a most corrupt translation. In the justice of this complaint, originated our present translation under patronage of that "Most high and mighty prince, James," which the Roman Catholics, with equal justice complain, that it egregiously Protestantizes, and purposely gives a rendering to innumerable phrases, devised to hide and disguise their original and essentially monkish and papistical significancy.—*Ward's Errata of the Protestant Translation, and Johnson's Historical Account of the several English Translations of the Bible.*

MANUSCRIPTS OF THE OLD TESTAMENT.

"The sacred books of the Old Testament have come down to our times in MSS., the oldest of which date from the twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."—*Encyclopædia Britannica, Eighth Edition*, vol. iv., page 695.

DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

"The division of the Old Testament into chapters as they still stand in the English, is of Christian origin, and has been ascribed by Bale, Bishop of Ossory, the celebrated antiquarian, to Stephen Langton, Archbishop of Canterbury, who died in A.D. 1227, and by others to Cardinal Hugo de Sancto Caro, who flourished about the middle of the same century. This arrangement was made for convenience of reference, in a concordance for the Latin Bible which was constructed at this time. But the sub-division of the chapters into verses had not yet been introduced, and for the purpose of referring more easily to a particular sentence, Hugo placed the first seven letters of the alphabet along the margin of each page. From the Christians this capital division was borrowed by the Jews, and transferred to the Hebrew Bible. Rabbi Isaac Nathan

made use of it in the preparation of a Hebrew concordance in 1438; and it was first inserted in the printed Hebrew text by Daniel Bomberg, in his edition of 1526. The numbering of the verses was first employed in the Hebrew Psalter, printed by Henry Stephens in 1509. In the Latin translation of the Bible made by Sanctus Pagninus of Lucca, and published at Lyons in 1528, there is a division throughout into verses, marked with Arabic numerals on the margin. The system of Pagninus was adopted by Robert Stephens in the New Testament in 1551, and in the whole Bible in 1555; after this time the practice of numbering the verses became general."—*Encyc. Britan.*, vol. iv., page 695.

PRINTED EDITIONS OF THE HEBREW BIBLE.

"The Jews took advantage of that new and beautiful art, which in the middle of the fifteen century superseded the labours of the calligraphists; and copies of the Hebrew Scriptures were among the earliest printed books. So early as 1477 the Psalter was printed, probably at Bologna, with the commentary of Kimchi interspersed among the text. The Pentateuch was printed at the same place in 1482, with the Targum of Onkelos, and the commentary of Solomon Jarchi. Ruth, Lamentations, Ecclesiastes, and Esther, appeared the same year. A few years later appeared the former prophets, viz., Joshua, Judges, Samuel, and Kings, with Kimchi's commentary; and these were soon after followed by the later prophets, viz., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The Hagiographa first appeared at Naples in 1487. The entire Hebrew Bible was first printed at Soncino in 1488; another edition, which has neither date nor place, is supposed to have appeared at Soncino. The third complete edition is that of Brescia in 1494; it was edited by Rabbi Gerson, and was the edition which Luther used in making his German version. The first edition of the Hebrew Scriptures, published under the auspices of Christians, was the Complutensian Polyglot, prepared at the expense of Cardinal Ximenes. It was completed in the year 1517, but did not appear till 1522, at Alcalá, in Spain. Daniel Bomberg's first edition of his Rabbinical Bible, in four volumes folio, was published at Venice

in 1518. His second edition, which was followed by several others, is the parent of our present Hebrew Bibles. The Antwerp Polyglot (1569), in eight volumes folio, contains the Complutensian text, collated with Bomberg's; and Hutter's edition (1587), presents a mixed text taken from the Antwerp, Paris, and Venetian editions. Other accurate editions were published by Buxtorf (1611 and 1618), by Moses Ben Simeon of Frankfort (the Amsterdam edition 1724), and by Athias (1661 and 1667), with a preface by Leusden. The second edition of Athias formed the basis of Van der Hooght's, published in 1705, and which may be regarded as the *textus receptus*. The elaborate editions of Kennicott and De Rossi, contain an immense collection of various readings, as do also the editions of Munster, Michaelis, Houbigant, Jahn, and the Polyglots."—*Encyc. Britan.*, vol. iv., page 697.

EXTENSIVE CIRCULATION OF THE BIBLE.

"In the last report of the British and Foreign Bible Society for 1853, it is stated that the Society had promoted the distribution, printing, and translation of the Scriptures in 170 languages, not less than one hundred of which had never before been reduced to print, while 25 had previously no written language at all; and that it had been the means of circulating not less than 45,000,000 copies of the Bible; of which number 18,000,000 had been distributed in Great Britain and Ireland, 17,000,000 in Europe, 8,000,000 in America, and 2,000,000 among the Jews, Mahometans, and heathens in other parts of the world. The Central Prussian Society has issued since its commencement upwards of a million and a half copies of the Scriptures; a million copies have been circulated in Sweden, during the last thirty-two years; the French and Foreign Bible Society, distributed last year 28,000 copies. The Russian Society at St. Petersburg, instituted in 1813, before its suspension by an imperial ukase in 1826, had 269 auxiliaries and branches, and had printed 861,105 Bibles and Testaments in various languages and dialects.

"The Edinburgh Bible Society . . . distributes annually about 3,500 Bibles, a large portion of which are Gaelic copies of the Scriptures circulated in the Highlands

and Islands of Scotland, and in the colonies."

"The American Bible Society" issued during the year 1853, "666,015 Bibles and Testaments."—*Encyc. Britan.*, vol. iv., page 704.

NOTES ON THE ORDER OF THE PLATES OR RECORDS OF THE BOOK OF MORMON.

(Based upon a collation of numerous passages found in that Book.)

The order in which the Records were written, and the order in which the Nephites possessed some of them, are rather different. The following is the order in which they were written.

1st. *The Book of Ether*, on twenty-four plates of gold, probably made and commenced to be engraven by the brother of Jared, Moriancumer, (Cowd. Lett., p. 30), and afterwards coming into the possession of Ether, were finished by him, as he dwelt in the cavity of a rock. They were afterwards hidden by him, and eventually discovered by the people of Limhi, from whom they were transferred to king Mosiah, who translated them, and conferred them on Alma. They were then handed down until, with the other records, they fell into the possession of Ammaron, who hid them all up in the hill Shim, from whence they were obtained by Mormon, who afterwards hid them again in the hill Cumorah. From thence they were obtained by Moroni, who translated and abridged a portion of their contents, omitting the former part, which comprised the history of the Antediluvians, from the days of Adam and of the posterity of Noah till the building of the great Tower. The plates were then buried in Cumorah.

2nd. *The Large Stone with Engravings* was brought to Mosiah by the people over whom he was made king; but where it was found, or how they came in possession of it, or in what language its contents were written, or what became of it, is not stated. Mosiah having translated its contents by the gift and power of God, discovered that it contained an account of one Coriantumr, and the slain of his people; also a few words concerning his fathers who came out from the Tower at the time the Lord confounded the language of the people, and upon whom the severity of the Lord fell according to His

judgment. The bones of this people lay scattered in the land northward.

3rd. *The Brazen Plates* were obtained by Nephi from the house of Laban at Jerusalem, the Lord having commanded Lehi to send his sons for that purpose. The engravings on these plates, in the Egyptian language, consisted of the five books of Moses; a record of the Jews from the beginning down to the reign of Zedekiah, king of Judah; the prophecies of the holy Prophets from the beginning, even down to the commencement of the reign of Zedekiah; many of Jeremiah's prophecies, and a genealogy of the predecessors of Lehi.* It was prophesied by Lehi that these plates should descend to his posterity. Accordingly they were handed down from one generation to another.

4th. *Lehi's Record* was the first possessed by the Nephites, of which the Book of Mormon gives any account. It contained many of his visions, dreams, and prophecies; but upon what material they were written, or what became of them, the Book of Mormon does not particularly state. It is most probable, however, that they were engraved on metallic plates, and were handed down with the other records from generation to generation. (Mos. xiii. 1.) Of this record Nephi made an abridgment upon the small plates,—which were the second set made by him, and are the same upon which he then wrote,—which comprises chapter 1 and 2 of the 1st Book of Nephi. A more particular copy of Lehi's Record was engraven on the first or large plates of Nephi.

5th. *Nephi's First or Large Plates* were made of ore, by Nephi, at the command of the Lord, soon after his arrival on the continent of America, and contained the record, genealogy, and prophecies of himself and his father, the greater part of their proceedings in the wilderness, together with an account of the reigns of the kings, and the wars, contentions and destructions of the people. These plates were possessed, engraved, and handed down by the kings, and were called the plates of Nephi. Having, with the rest of the records, been hidden in the hill Shim by Ammaron, they were, after his death, exhumed by Mormon, whom

* Lehi was a descendant of Manasseh. (See Alma viii. 1.)

Ammaron had instructed to do so when he should have arrived at the age of 24. Mormon, then, in the fulfilment of the instructions of Ammaron, wrote thereon a full account of all the wickedness and abominations, and all things which he himself had observed concerning the Nephites and Lamanites, and finally hid them up in the hill Cumorah, with the other records which he had also exhumed from the hill Shim, having previously engraved on plates of his own making an abridgment of these the large plates, which he gave to his son Moroni.

6th. *Nephi's Second or Small Plates* were made by him, at the command of God, for the especial purpose that there should be engraven thereon the more plain and precious parts of the ministry, prophecies, and things of God. They contained but a very brief account of the history of the Nephites and Lamanites. In common with the first plates, they were called the Plates of Nephi. They were also called the Plates of Jacob, and were handed down from one prophet to another, together with the larger plates (and other records), with which they were associated by king Benjamin. These small plates of Nephi were put by Mormon with his abridgment.

7th. *The Plates or Records of Zeniff*, containing the records of his people from the time they left the land of Zarahemla, were commenced by Zeniff, who was probably the brother of Amaleki, (Omni 15; Mos. vi. 1,) and were handed down till they came into the possession of king Limhi, from whom they were transferred to king Mosiah, when the subjects of those two kings became united as one people. The record of Zeniff was afterwards embodied in the record of Mosiah on the large plates of Nephi, which had been handed down till they fell into the possession of king Mosiah. The plates of Zeniff were then most probably handed down from generation to generation, together with the other plates and records.

8th. *Mosiah's Translation of 24 Plates of Gold* is briefly mentioned as having been made and handed to Alma, the son of Alma, by king Mosiah.

9th. *Mormon's Abridgment of the Large Plates of Nephi* down to the latter period of his own life, was engraved on plates made with his own hands, and was conferred by Mormon on his son Moroni, who also engraved thereon a few words by way of conclusion to his father's abridgment, also an abridged translation of the book of Ether, also a sacred revelation given to the brother of Jared, and a book of his own, in which he gives the latest particulars concerning the Nephites and Lamanites.

Many other large Records were possessed by the Nephites, but of which we have no further account than the simple statement of the fact. (Helaman ii. 4.)

PLATES OF THE BOOK OF MORMON.

Nephi's Second or Small Plates, and the Plates of Mormon, containing his Abridgment of the Large Plates of Nephi, remained in the hill Cumorah until the 22nd of September, 1827, when they were intrusted, by a holy angel, in the hands of Joseph Smith, together with the Urim and Thummim, found with them. Mr. Smith translated a part of them into the English language by the gift and power of God, and issued the first printed edition in the spring of 1830, called the Book of Mormon. These Plates were exhibited by an angel to Oliver Cowdery, David Whitmer, and Martin Harris, who were informed by the voice of the Lord, at the same time that they had been translated correctly. Eight other men also testify that they saw the Plates with the engravings thereon, and handled them. The testimony of these eleven witnesses is prefixed to the printed editions. The sealed portion of these plates contained a sacred revelation given to the brother of Jared, which Mr. Smith was neither permitted to translate nor loose the seal. By commandment of the Lord, the Plates were again hid up to come forth in due time, with all the other sacred Records of ancient America, for the benefit of the righteous, and of the house of Israel.

It was a judicious resolution of a father, when being asked what he intended to do with his girls, he answered—"I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become like her, wives, mothers, and heads of families, and useful and ornamental members of society."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1857.

BIBLE AND BOOK OF MORMON.—We publish in this number the dates of the oldest manuscripts of the Bible known at the present age. The oldest manuscripts of the Old Testament date from the twelfth century of the Christian era; the oldest of the New Testament date from the sixth century. The history of the text of the former, from the return of the Jews from captivity till the twelfth century, is wholly unknown. The history of the text of the latter, from the first century to the sixth, is also unknown. The oldest manuscripts now known are full of errors and contradictions; and, indeed, it is not known whether they are the genuine copies of the original in one single chapter. Of the sixty-six books of the Old and New Testaments, there is not one of the originals to be found with which to compare the present copies. And it is expressly stated by the learned, that in the copies of the New Testament only, there are no less than "*one hundred thousand different readings*," or an average of some ten or twelve variations for every verse. These different readings have been introduced by the wickedness of evil and designing men, and by the carelessness of copyists or early transcribers. And how are the learned to correct these hundred thousand variations? They have no original manuscripts for a standard to compare them with: they have no inspired men to reveal them anew. We defy the world to bring forward one witness only, who has seen the original of any one book of the Bible, during the last thousand or fifteen hundred years. We will go further. We challenge the world to produce even a true copy of the original, and prove it to be such. Such a copy has not been seen for ages.

The *Brass Plates*, mentioned in the Book of Mormon as being deposited in the hill Cumorah, contain the only true and genuine copy of the Old Testament Scriptures, down to the days of Jeremiah, of which the world have any knowledge.

The *Gold Plates*, or the original of the Book of Mormon, has been seen by twelve men in the nineteenth century: but neither the original nor a true copy of any one book of the Bible has been seen by the world, for the last fifteen centuries.

The correctness of the translation of the English version of the Book of Mormon has been testified to by the ministry of an holy angel to four witnesses, including the translator. But the English Bible was not translated from the original manuscripts of the sacred writers; and, therefore, neither angels nor men could testify to its being a correct translation of such originals.

A holy angel testifies to four witnesses that the Book of Mormon was translated "by the gift and power of God:" but the English translation of the Bible is acknowledged to be a production of human wisdom from perverted, corrupted manuscripts, containing upwards of a "hundred thousand different readings."

From a comparison of the external evidences of the two books, it will be most clearly perceived, that those, establishing the divine authenticity of the Book of Mormon, are immensely superior to those establishing the divinity of the English Bibles. Indeed, these latter are not divine in their present state, but merely the words of uninspired translators from copies containing an immense number of different readings without any original standard of correction.

The world frequently say, "Why do not the Saints show the Plates of the Book

of Mormon?" We answer, that they have been shown to twelve men, and you have their testimony. Why do you not believe them? When you can find a man that has seen any of the originals of the Bible, your question will come with a little more grace. The infidel has far more reason to challenge you to show him the Bible original, than you have to challenge the Saints to exhibit the Book of Mormon original; for the latter has been seen by many, but the former has been seen by no one for upwards of fifteen centuries.

NEW SETTLEMENT.—Elder H. S. Eldredge writes from St. Louis, "We have just received a line from brother Snow, dated 9th July, fifteen miles above Kearney, north side of the *Platte*. They were progressing well. The new settlement on Beaver river, about one hundred miles from Florence, is called Genoa. Brother Snow states that the brethren have fenced in about nine hundred acres, and the prospects are very good, and a few men of capital could do well and confer a great benefit to the place at present. There is plenty of room for small farmers, and great prospects in these new regions."

DR. BRINDLEY AND THE "JOURNAL."

(From the "*Birmingham Journal*.")

On Thursday evening, Dr. Brindley held one of his anti-Mormon meetings at the Music Hall, the announced and special object of which was to prove that all the *Journal* had said as to the riots in Thorpe Street and Cambridge Street was "utterly untrue," "without the slightest foundation," and "a pure invention of the writer." There were probably a thousand persons present, and our friend, Mr. Alderman Allday, was called on to preside. With some preliminary talk about the disgrace and scandal which the alleged riots were calculated to bring upon "Christian truth," the Doctor proceeded to arraign the *Journal* on two indictments, some of the audience showing their peculiar fitness to serve as jurors in the case by thus early bawling out, "Burn the *Journal*." He then read the greater portion of our account of the riot in Thorpe Street, on the evening of Sunday, the 26th ultimo, taking care to omit those passages which referred to subsequent disturbances in the same locality, which declared our utter want of sympathy with Mormonism, or which admitted that Dr. Brindley was "in the habit of exhorting his auditors not to commit any act of violence." To read our remarks on these three heads would not have suited

his purpose. As to the Thorpe Street Sunday evening riot, he denied, in the first place, that the words "damn him," were attached to the sentence written on the doorway, "Brigham Young has forty-two wives;" and in support of this he brought forward a man named Allsop, who declared that he didn't see those words. We could have brought forward five hundred people who would have said the same. Our reporter asserts that he *did* see the words, and his evidence would be taken in preference to that of fifty people who could merely say they didn't. The next great point was that Dr. Brindley's address on that occasion had no reference to the iniquities of Mormonism, as our reporter "understood" it had. On the contrary, the Doctor had been engaged in expounding "perhaps the highest mystery of Christianity;" and as if his own assurance that we were mistaken on this simple point would not be taken, the Doctor called a number of witnesses in corroboration! We give way to such overwhelming testimony. He then worked himself up into an alarming fury over his right to read and explain the Scriptures to his fellow-sinners in the highways and byeways of England. Clerical gentlemen, from whom he should

have expected better things, were jealous of him for reading the word of God. [Cries of "Miller."] "No names, if you please," said the cautious Dr. Brindley. He then proceeded to deny that the course of events was exactly as we recorded them. President Aubrey and the congregation left the chapel ere he (Dr. Brindley) had finished his discourse, so that it was not true the crowd in the street forced their way into the chapel and disturbed the worship. He also read a statement signed by Mr. Allsop and nearly fifty other persons, who declared that the Mormons left their Chapel unmolested in the slightest way, and that "the so-called riot was purely a fiction." Nor was there any truth in the allegation that while in the chapel "language was used that would have disgraced the lowest pot-house." Several deposed to this, and it did not occur to any one to ask them how they knew, seeing they denied being among those who were said to have rushed into the chapel. Some one in the gallery shouted, "I heard the language used," whereupon calls to "come to the platform," and to "pitch him over," as the most expeditious way of arriving there, were freely indulged in. Whoever the man might be, he very wisely remained where he was. The "so-called riot" being "purely a fiction," the question to be settled was, how came every pane of glass in the building to be smashed that particular Sunday evening? This the Doctor disposed of in a very playful manner. It was "the lark of a parcel of lads." "On the Wednesday night before this Sunday, (said the Doctor, without giving any proof of what he stated) a few boys were kicking up a row near the chapel, and the man who keeps it actually rushed at them with a hay-fork (now produced,) and jobbed it at them, striking one lad a most murderous blow. These boys rushed upon him and did what was perfectly right—they rolled him in the gutter. They then kicked in the panel of the chapel door, smashed some of the panes, swore vengeance against the Mormons, and said they would break the windows of all the chapels in Birmingham. It was they who broke the remainder of the windows on Sunday night, and on Wednesday night they did the same at the Cambridge Street and Villa Street chapels." The *Journal* said that the window smashing in Cambridge Street was the

result of his holding another meeting in the immediate neighbourhood on the same evening. The Doctor asserted that so far from this being the cause, the windows of the chapel were being smashed at a quarter-past eight, when his meeting commenced. He called several persons to prove this, who differed somewhat as to the time the attack began, (one making it five minutes past eight, and another ten minutes to nine,) but described those who smashed the windows as "a lot of lads, headed by a youth of eighteen." There was no violence whatever used, and the police never appeared at all, though our reporter had been informed they did. After the indictments against the *Journal* had been thus supported, the Chairman asked whether any person present had any thing to say in disproof of what had been stated? Mr. Thomas Wright, of Suffolk Street, tailor and draper, mounted the platform, and said he could prove that what the *Journal* had stated was not "a total fabrication." He was no more a Mormon than Dr. Brindley, nor perhaps quite so much—[laughter, and much confusion,]—but what he had to say was that one evening he went to Thorpe Street chapel and saw conduct as bad as that which the *Journal* had described.—The Chairman asked if he referred to either the Sunday or the Wednesday then under consideration?—Mr. Wright replied in the negative, upon which he was greeted with derisive laughter and abuse, and was declared to be out of order. Mr. Wright subsequently made another attempt to obtain a hearing; but he was met by the same objection, and on his persisting in speaking, the Chairman seized him by the arm and deposed him by force. A resolution was then unanimously passed, declaring that no riot took place, and that Dr. Brindley had a right to demand a retraction and apology from the *Journal*. With the usual appeal for pecuniary support the meeting closed. The audience had paid a penny, twopence, or sixpence, for the privilege of admission.

Now, to deal seriously with Dr. Brindley and this meeting would be to attach an undue amount of importance to both. Until Thursday evening, not a whisper about the lads and the hay-fork had been heard; and "the so-called riot being a pure fiction," we were inclined to place the smashed windows of Thorpe Street and

Cambridge Street in the same category as the phenomenon described in *Rejected Addresses*, when casual bricks encountered casual lime and cow-hare, and with the aid of sundry casual beams flying through the air, re-produced Drury Lane Theatre. Until that evening Dr. Brindley led us to infer, that if the windows were broken at all, (which he seemed to doubt, as he said as little about them as possible,) it must have been the Mormons themselves who did it. Now, however, it is proved to have been "a mere lark of some boys." We repeat that our account of the affair in each instance was substantially correct, though in one or two small matters, such as the subject of the Doctor's sermon, and the exact time at which the attacks were made, we may have been misinformed. Yesterday (Friday) we called on Thomas Chapman, the man said to be the keeper of the chapel, and who had used the hay-fork in the manner described by the Doctor. He is by trade a cork-cutter, and as fine a specimen of the English working man as we would wish to see. He is no Mormon, does not "keep the chapel," has no sympathy with Mormonism, and never attended any of the meetings of the sect. He voluntarily made the following statement:—"Your account of what took place, Sir, is quite right, except that one or two things are out of their right order. They had two turns at this here chapel before this. This was how the hay-fork story got up. On the Tuesday night before the riot there was a meeting in the chapel, and the people in the yard and outside kept mobbing and hooting them. A lot of girls had their dresses torn by the mob, and they came into my house to borrow a needle and thread. I went out three times and asked the crowd to leave the yard, as they were making a terrible noise with iron trays and tin kettles; and as they would not go, I rushed out with the fork, intending merely to frighten them. I held the prong end in my hand. I was then knocked down and kicked by some Irishmen belonging to the mob, and after I got away, bricks and stones were thrown at me, two of them striking me. My life was in danger, and I did not go out again that night. They told me if I did not go in and shut the door, they would knock my — head off, and would burn my place, as well as the chapel. I know that a night or two before that there was a large heap of

shavings, rags, and straw, at the back of the chapel, for the purpose of burning it. On the Sunday night Dr. Brindley came here, and of course a mob came with him. The Mormons closed their meeting earlier than usual, hoping that if they left they would not get so much insulted. Some of Brindley's committee were inside the yard at the time, and as soon as they saw the service was ended, they went and told him, and he also concluded. As the Mormons went out, they was hooted and hustled, and were followed in different directions by the mob. When the mob came back, Brindley had gone. The mob then came up, men, women, and children, and commenced the work of destruction inside. The windows was smashed, every one of them; and a lot of books was brought out, thrown into the air, and kicked about. I saw the Bible made a foot-ball of in the street—at least I saw it kicked out of our yard, and then the mob made a rush at it with their feet. Dr. Brindley saw the Mormons mobbed down the street, and never said a word against it. I don't remember hearing any kettles that night, but it was a regular thing to have them. On Monday night there was a Council meeting in the chapel, and then the Mormons were laughed at and hooted as they came; but Tuesday night was the worst. It was terrific, Sir. They could not preach again that night. Allsop, who was a regular ringleader, came up at the head of a gang, and forced their way into the chapel before service commenced. It was so full that many of the Mormons couldn't get in. The mob danced and sung, and knocked the things about awful, and me and my wife expected every moment that our house would come in. I thought they would have burnt the chapel down. Things was burned in pieces, and the place ransacked. There was no tea-kettles that night; no, Sir, they was too busy throwing stones. They finished it then. The Mormons have always been quiet, and nobody ever interrupted them till Dr. Brindley commenced his preaching."—Mrs. Chapman added that one evening she saw Allsop with a big Bible under his arm, and he said to the mob, "Come on, my lads; we'll give it 'em."—Both added that they believed the result of their making this statement to us would be, that their house would be mobbed and their life endangered. We assured them

that Chief-Superintendent Stephens would take care this was not done.

By the kindness of Mr. Stephens, we had an opportunity of asking the constables called to Thorpe Street the details of what they saw. As the mob had placed spies on the look out, the police did not catch them in the act of demolishing the windows, but a sergeant and two constables described the way in which one of the Mormon congregation was mobbed. About a thousand people followed him from Thorpe Street, and he had to take refuge in a public house in Smallbrook Street. Thence he proceeded, guarded by the police, to the Horse Fair, where he hired a cab, and drove towards Edgbaston, but the mob pursued him as far as Islington Row, hooting at him, and acting in a most threatening manner.

If the meeting had allowed him, Mr. Wright would have told what he witnessed in Thorpe Street, on the Thursday evening preceding the riot—how the service was stopped by a mob of men and women, who jumped about, clapped their hands, made all kinds of noise, and used language more disgraceful than any he ever heard in a pot-house. Four policemen were then in the chapel, but beyond ordering out a man who was on Dr. Brindley's platform, they did nothing. Because he (Mr. Wright) remarked to some one near him that such conduct was too bad, as the police would not have al-

lowed Mr. Miller to be disturbed in that way, those around him insulted him, called him a Mormon, and obliged him to run from the chapel. He was pursued into the Horse Fair, pinned into a corner, and had his hat knocked over his eyes. He had never been in a Mormon chapel before.

So much for Thorpe Street. As for the Cambridge Street row, the only evidence we could gather yesterday was the following official report, taken from the police sheets of the following morning, and which will show who the "lot of boys" were:—"Police-constable 306, James Fletcher, reports that at 8.50 p.m., 29th instant, he was informed that the windows in the Mormon Chapel, Cambridge Street, were being broken by a mob. He immediately went to the place, and found about a thousand persons assembled, and the windows smashed in. With the assistance of other police-constables, who came up at the time, succeeded in dispersing the parties without further damage." The constable informed us that more than one half the crowd consisted of men.

If by the course taken by Dr. Brindley he supposes we are to be coerced into any particular line of conduct, he will find that he is mistaken. We have only to apologize to our readers for occupying so much space with him and his doings.

VARIETY.

LIVE FOR SOMETHING.—The smallest insect in creation has its appointed work to do. The atom that floats before us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labour. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! If we listlessly arise and move around—or worse, if we spend the time God has given us to improve, in soulless pleasure or contaminating action. We may be poor, persecuted, sick, chained to adverse influences, but no circumstances can absolve us from a work to do. He who permitted our adversity, gave us our appointed path, and the light to walk therein. We may be Bunyans shut up in prison, our limits circumscribed, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in penitent tears, and transcribed by angels into the book of heaven. And the work we do. What shall it be—for good or for evil? Shall we exalt or drag down? bless or curse, build up or destroy? One or the other we must be pursuing. Our every look, thought and action is reflected in a pure or pernicious influence, by the minds revolving around our sphere. Momentous power! thus to choose or reject! A work to do! You are not excepted, woman of fashion; nor you, gold-worshipping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, that voice of the Eternal